

Jesus. For, tho the question is not why Jesus loves us, but why *we* love Jesus, yet the latter can not be considered apart from the former. If all the answers that will be given to this question on that day were gathered together we presume that at least three-fourths of them would be the Bible answer in these words: "We love him because he first loved us." This is a good reason why we should love him; indeed the wonder is not that we love him, but that any one should be so unappreciative as not to love him. How can we help loving him? Why do *you* love Jesus? is the personal question addressed to each individual heart. Aside from the Bible answer, you will be able to give some little testimony, some experience in your own life, that will furnish a basis for loving the Christ of God. He has made your life sweeter, richer and purer. He has brought joy and gladness into your soul. He has been to you a great comfort, a present help, "a rock in a weary land, a shelter in the time of storm." His presence has enriched and sanctified your purest earthly joys. To him you have gone in the hour of sorrow and sadness, when the heart was burdened with grief too deep for expression. Let each one relate some special experience, some special blessing given, some special occasion when Jesus was more than usually near and precious.

## Personal Mention.

Brother Summers reports five accessions at College Corner, Ind.

In Evangelist No. 12, under personal mention, D. W. Ronk should have been D. E. Ronk.

Since last report Brother Rench received one by relation and one was restored, making two additions.

The work at Goshen seems to be moving along nicely. Brother Yoder reports seven applicants for baptism.

Our readers will be pleased to hear once more from Brother Flora, who is now pastor of the church at Akron, Ind. He reports two accessions.

Brother R. R. Teeter says: The S. S. at Darwin is going with a boom 122 in attendance last Sunday. I think the literature will give entire satisfaction.

Among late callers at the Evangelist office were brethren A. J. Baughman, Williamstown; Wm. Kiefer, Pleasant Home; S. W. Hart, Sullivan, Ohio. Always welcome, brethren. Come again.

In a personal letter Brother Tombaugh says: We had one more accession at Dayton last week and the work is going on nicely; the new members are quite active in the prayer meeting and are full of zeal.

At the County S. S. Convention, Canton, Brother J. L. Kimmel was elected delegate to the State S. S. Convention to meet at Toledo in June.

We congratulate Brother Kimmel upon his election to this position.

Brother Koonts, of Conemaugh, Pa., reports two more accessions by baptism, making a total of twenty since the close of his revival meeting. Strictly speaking the revival has not closed yet. Brother Koonts has the right idea of building up a strong congregation.

We take the following from the *Chicago Lutheran Seminary Record*, Vol. 2, No. 2, page 57: J. C. Mackey Ph. D., pastor of the Brethren Church, Meyersdale, Pa., is one of the Post Graduates, on this year's roll, at the Chicago Lutheran Theological Seminary. Brother Mackey is a graduate of the Reformed Presbyterian Theological Seminary at Philadelphia, Pa., class of 1880, and for the past few years has been taking Post Graduate work in Exegetical, Historic, Systematic and Practical Theologies and Philosophy.

The little four year old daughter of Brother and Sister Welty, who now live in the west end of the Hall, had a very narrow escape on Tuesday evening, April, 27. Attempting to light a match on the south side of the Hall, her clothes caught fire. She entered the basement, and very fortunately her mother happened to be in the dining room, which opened into the room where the little one was being rapidly enwrapped in the angry flames. With great presence of mind the mother thought of the tub of water which stood at our end of the Hall. Seizing her daughter, she carried her to the place and plunged her into the tub, thus extinguishing the flames, tho in doing so she burned blisters on her own fingers and singed her hair. The child was not seriously injured. The wounds on her chin and arm are healing nicely. One minute more would have put the child beyond recovery. Tho a very narrow escape we all feel thankful that she was saved from the terrible death which another moment would have brought to her.

## Notes and Comments.

**About Right.** The *Religious Telescope* very truthfully says:

We venture the opinion that more people by a hundred to one have carefully read and reread the book of Jonah in the last month, since Dr. Abbott pronounced it a fiction, than had read the same beautiful, love-inspiring record in the last ten years. Let the good work go on. If criticism, and vituperation, and pronouncing it fabulous could have destroyed the Bible it long since would have been wiped from the face of the earth. It is marvelous how this book does thrive under abuse. Will some reverend materialistic evolutionist now please attack the Gospel by John? We would like to have the masses stirred up to read it more frequently and study it more carefully.

**The Difference.** This is the way Sam Jones describes the difference between gambling and "progressive euchre":

If ten greasy old negroes were to congregate in a back alley in Nashville and play cards for an old tin sirup pitcher, the police would run them to jail for gambling; and yet the deacons, and stewards, and elders, with their invited guests, play cards for a cut-glass vase in their elegant parlors, with the whole list of names published in the papers next morning telling who won the vase, and yet nothing is done. Of course that raised a breeze, and we are not surprised to learn

that the tall spire of McKendree church was blown down shortly afterward.

**Turned Him Out.** Not very long ago a man was turned out of the Art Museum in the Centennial Park because he wore "overalls." It would seem to be a great deal more reasonable to turn out some of the pictures and statues because they do not wear "overall." The modern theater presents exhibitions of indecency far less desirable than a man wearing "overalls." So does the modern newspaper; and as between a visitor wearing overalls and the picture of a female with nothing to wear, the former is certainly the more decent occupant of the Museum. Fastidious and squeamish women attired in fine silks and decorated with diamonds, who can not endure the sight of a man with overalls, will attend an all night ball half dressed and that in the presence of men whom they call gentlemen. Everything depends upon the cultivation of our tastes.

**Does Not Prohibit.** Liquor men tell us that prohibition does not prohibit; that in prohibition states more liquor is sold than in others. Now if these things be true then liquor men ought to work for prohibition for that would increase the sale of their goods. Again, if a prohibitory law does not prohibit the sale of liquor, then these men acknowledge themselves law breakers, criminals, men who have no regard for law and order. But is it true that prohibition does not prohibit? In Kansas the sales of beer for 1896 were 6,039 barrels while in high license Nebraska, with nearly 400,000 less population, the sales of beer in the same year were 161,317 barrels, or more than twenty-six times as much. How is this to be accounted for? The answer is near at hand. Prohibition did it.

**Be Honest.** It is stated that the new charter of San Jose will provide that no man be retained as an employe of the city who does not pay his debts. This is rather a unique way of enforcing honesty. It is only another way of saying that without private integrity there can not be public efficiency.

**What Next.** The dramatization of "The Pilgrim's Progress" in a leading London theater proved an utter failure. This is as it should be. The religious people who were expected to patronize it looked upon the whole affair as irreverent and a mere bait to catch non-theater-goers, while ordinary theater goers found it "a burlesque with all the fun out of it." Next will be an attempt to dramatize the Gospels as tho the theater were a religious institution. The attempt to make religion more worldly and worldliness more religious in order to bring them closer together will always end in failure as it deserves.

In the actual practice of daily life you will find that wherever there is secrecy, there is either guilt or danger. It is not possible but that there should be things needed to be kept secret; but the dignity and safety of human life are in the precise measure of its frankness. There is no fear for any child who is frank with his father and mother; none for men or women who are frank with God.